THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." DOCTRINE AND COVENANTS 121: 41-42.

No. 50, Vol. 87 Thursday, December 10, 1925 Price One Penny

DIVINE AUTHORITY—OPERATIVE TO-DAY

(*Concluded from page 775*)

DIVINE PATIENCE

BUT NOT YET had Christ conferred upon the Twelve the full powers and authority which He was to bestow. More was to come. It was on the evening of the day of Christ's resurrection from the dead. The Twelve, fearful of the Jews, had assembled together behind locked doors. Suddenly Christ appeared in their midst with the greeting: "Peace be unto you." They sat terrified, believing they beheld a spirit, for in spite of all the instructions they had received, not yet did they understand His death and resurrection, nor did they believe therein. Christ, knowing the unbelief of their very hearts, said unto them: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And when they had seen His hands and feet "They yet believed not." Then with a patience and charity that was divine, Christ asked for food and with them ate their broiled fish and honeycomb, that they might know it was indeed He (Luke 24: 36-43). The meal finished, Jesus said again unto the whole eleven present there: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 21-23).

Finally, Christ again instructed the Twelve and again gave

power and authority unto them just before His ascension. He was leading them from Jerusalem out towards Bethany, the home of Lazarus, Martha and Mary—the place which seems to have held for Him the most of peace, the most of sympathy, understanding, and love, the most of home, the home to which, in the hours of His sorest trials, He turned, after His neighbours and kin, unbelieving and cruel, had rejected Him at Nazareth. Whether, as they walked on with Him towards Bethany and that home, the Apostles knew of His impending leave-taking or not, and of the further commission He was to give them, the Gospels do not declare; but Christ knew, and we can imagine with what infinite tenderness and love, and perhaps sorrow, and yet with what consciousness of divine power and authority He declared unto them:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 18-20).

SIGNS SHALL FOLLOW

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17-18).

"And, lo, I am with you alway, even unto the end of the world" (Matt. 28: 20).

Thus were the Apostles endowed with powers and authority of the Holy Priesthood to establish the Apostolic church among the nations of the earth.

The promises made by the Saviour as to the signs which should follow believers were literally fulfilled. Beginning with Pentecost they did speak with new tongues (Acts 2); beginning with the healing of the lame man at the gate of the Temple by Peter, they did heal the sick (Acts 3); they did cast out demons (Acts 16: 16-18); and Paul was bitten by a serpent and did feel no harm (Acts 28: 5).

For a time the Apostolic church grew with vigour; but soon errors in doctrine crept in; fundamental principles were abandoned, and a falling off began. One can not read the various epistles of Paul, of Peter, of James, and of John, nor the great visions of the Apocalypse, without perceiving how rapidly there came into the church that condition of which the Saviour spoke when, leaving the Temple and awearied with the tumult, the caviling, the abuse and the insult of His murderers, He went out toward Bethany, and, reaching the Mount of Olives, sat down and told them the signs which should precede His coming.

EVILS DID COME

It is the faith of the Latter-day Saints that the evils and the iniquities which Christ in that sermon predicted, did come; that the false prophets and the false Christs spoken of by him, did appear; and that the wickedness of the peoples of the earth became so great that God took from them those powers and authority appertaining to the Holy Priesthood which Christ had bestowed upon the early Apostles, and left man for generations in his wickedness without the directive and saving power of that Priesthood.

It is the faith of the Latter-day Saints that finally there came upon the earth that condition which is so wonderfully described by John when he tells of the woman upon whose forehead was written "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth"; the woman who was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, the woman drunken with the blood of the martyrs of Jesus; the woman about which the Angel said, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns . . . These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17).

THE VISION OF JOHN

It is the faith of the Latter-day Saints that then was made fact that other vision of John: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14: 6-8).

It is the faith of the Latter-day Saints that the Gospel was restored through Joseph Smith, the prophet, and that the Restoration of that Gospel carried with it the restoration of the Holy Priesthoods, Aaronic and Melchizedek; that the Aaronic Priesthood was conferred upon Joseph Smith and Oliver Cowdery by John the Baptist at Harmony, Pennsylvania, on May 15, 1829, in the following words:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism

by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness" (Doc. & Cov., Sec. 13).

It is the faith of the Latter-day Saints that, later, Peter, James and John, those upon whom the Saviour, Moses, and Elias had conferred the keys of the Melchizedek Priesthood at the time the Saviour was transfigured, came and conferred upon Joseph Smith and Oliver Cowdery that same Priesthood; that Peter, James and John later ordained and confirmed Joseph Smith and Oliver Cowdery to be Apostles in His Church and special witnesses of His name (Doc. & Cov., Sec. 20); that still later, in 1841, the Saviour revealed unto Joseph Smith the officers belonging to the Priesthood after the "order of Melchizedek, which is after the order of mine Only Begotten Son" (Doc. & Cov., Sec. 124: 123).

It is the faith of the Latter-day Saints that as in the days of Christ so in modern times, Seventy have been called "to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world" (Doc. & Cov., Sec. 107: 25).

TO GO INTO ALL THE WORLD

It is the faith of the Latter-day Saints that in this day the Lord has instructed His servants to go into all the world and to preach the Gospel to every creature, acting under the authority of the Holy Priesthood, given unto them by God, baptising in the name of the Father and of the Son and of the Holy Ghost, and laying on hands for the reception of the Holy Ghost, even as the Apostles of old (Doc. & Cov., Secs. 35: 6; 68: 8).

It is the faith of the Latter-day Saints that they who believe and are baptised shall be saved, and they that believe not shall be damned (Doc. & Cov., Sec. 68: 9, 10).

It is the testimony of the Latter-day Saints that their members endowed with the Holy Priesthood of Melchizedek and holding the proper offices thereunder, have gone into the world to preach the Gospel, and that the same signs which followed the Apostles of old have followed them. They have cast out devils; they have spoken with new tongues; they have taken up serpents; if they have drunk any deadly thing it has not harmed them; they have laid hands on the sick and they have recovered. And all this has come under and pursuant to the promise made to them by the Lord Himself in these days when he said:

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptised by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—in my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf;

and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them" (Doc. Cov., Sec. 84:64-72).

AS DID THE PRIMITIVE CHURCH

It is the faith of Latter-day Saints that God has established His work in these last days never again to be thrown down; that He has caused His Church to be established with the same officers and powers that existed in the primitive Apostolic church, for the Church of Jesus Christ of Latter-day Saints has prophets, apostles, patriarchs, high priests, seventies, elders, priests, teachers and deacons, as did the primitive church.

It is the faith of the Latter-day Saints that since through the apostasy, and by reason of it, the Holy Priesthood was taken away from the earth, and since through direct revelation and the administration of those ancient men who held the Priesthood, that Priesthood has been restored to the earth upon the heads of those who established and who have since carried on the work of the Church of Jesus Christ of Latter-day Saints, that therefore this Church, and this Church only, possesses the power and authority which have from the beginning of time been exercised through the Holy Priesthood, and which Christ Himself exercised while He was on this earth and which He bestowed upon His Apostles and Seventy as recorded by the Gospels, these powers and that authority which alone are the "power of God unto salvation."

Finally, there has been conferred upon Joseph Smith, and there has by him been transmitted to his successors in office down to the present day, the exact authority which was conferred by Christ upon the Apostles of old, in accordance with the promise given to Peter when he declared his first great testimony of the Messiahship of Jesus. The Lord, speaking to Joseph Smith, said:

"For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God" (Doc. & Cov., Sec. 132: 45-47).

Thus the Latter-day Saints declare that they have the same power and authorities, the same Priesthood, which were possessed by the ancient servants of the Lord and by the Saviour Himself; that they received these powers and authorities under the direct administration of angels and by the direct bestowal of Christ; that

upon no other people have these powers and authorities been conferred; that by no other people are such powers and authorities now possessed.

AS THE LORD HAS DECLARED

The Latter-day Saints believe that without the powers and authorities of that Holy Priesthood there is no real joy or happiness in this world, nor salvation and exaltation in the presence of God in the world to come. As the Lord has declared to His servant the Prophet—the "Priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." The lesser or Aaronic Priesthood "also continueth and abideth forever with the priesthood which is after the holiest order of God. And this greater priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowlege of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live. . . . For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies . . . And also all they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood" (Doc. & Cov., Sec. 84: 17, et seq.).

Thus in these last days has God spoken unto His children. God grant to each of us, as in His infinite knowledge, mercy, and wisdom shall seem to Him best and wise, a living, burning testimony, such as came to great-hearted Peter of old, that when the day of consuming trial shall come we shall know that God is God, that Jesus is the Christ, the Lamb of God, the Redeemer of the World, that the Holy Priesthood is the authority of God delegated to man for the accomplishment of God's purposes on the earth, and that in and through the atoning blood of Jesus Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel, which has been again restored to the earth in all its fulness and glory, for Jesus' sake.

THE BIRMINGHAM CONFERENCE

At the Fall Conference of the Birmingham District, which was held in Handsworth, Birmingham, November 22nd, a special feature of the morning session was the rendition, by members of

the Sunday Schools, of a very impressive program on the "Word of Wisdom", which is a revelation given by the Lord to Joseph Smith, wherein men are counseled to abstain from the use of tea, coffee, tobacco, and other things harmful to the body, and in which are set forth those things that God has ordained for the use of man.

Elder Z. Vernon Derrick showed that the Sunday Schools are a great help in guiding men and women safely through life and in pointing the way to true joy and happiness. Sister May Booth Talmage commended the members of the Sunday Schools on the program rendered and said that the Lord gave us the Word of Wisdom to do away with physical weakness and to bring joy and happiness into our lives. By illustration, Elder Junius S. Romney compared our bodies to a mountain stream that remains clean and pure so long as muddy water or other contaminating material is kept away from it. He said that we should not defile our bodies with any unclean thing, but maintain them as the temple of God.

President Milton England very clearly set forth the claims and beliefs of the Latter-day Saints concerning the nature of the Godhead, composed of three distinct personages: God the Father, Jesus Christ the Son, and the Holy Ghost.

President James E. Talmage, in commenting on the missionary system of the Church, said that in spite of the fact that the Missionaries receive no remuneration in worldly goods, still they are the best paid men in the world, their reward coming from the knowledge that they are in the service of God and their fellow men. We are living in the last days, he said, when every Latter-day Saint should warn his neighbours and bring to them a knowledge of the Gospel. By relating in a forceful manner the parable of "The Labourers in the Vineyard", he showed how man has freedom in the exercise of his rights as long as he does not infringe upon the rights of others, and said that the day is coming in which men will have to give account for the way in which they have used the rights and talents that God has given them.

In addition to those mentioned above, addresses were given during the conference by Elders Boyd H. Ririe, formerly President of the Nottingham Conference, Allen C. Reynolds, George T. Harrison, Gordon B. Affleck, Seth W. Pixton, Rulon L. Russon and Boyd W. Madsen. There were also in attendance Elders Morgan Hawkes, Grant W. Pett, Melvin W. Grant, Melvin H. Ridges and Robert M. Adams, all of the Birmingham Conference; and Elders Lester D. Hovey and Dan A. Hickman of the London Conference; and Elder Kenneth D. Singleton of the Manchester Conference. Special musical numbers were rendered by the Handsworth Choir, Sisters Winifred Makin and Lucy Nightingale, Brothers Charles C. Edwards, Charles Collins and Norman Dunn and Elder Lester D. Hovey.

MORGAN HAWKES, Conference Clerk

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 10, 1925

EDITORIAL

"THE FRUITS OF MORMONISM"

SUCH IS THE TITLE of a book just issued by The Macmillan Company, one of the foremost of publishing houses in the world, with great establishments in three continents. The work appears under the joint-authorship of Franklin S. Harris, Ph. D., and Newbern I. Butt, B. Sc.

Turning the title-leaf we find the words of the Master, set as a fitting text expressing the spirit of the book:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

In the *Introductory* chapter a sharp distinction is made between scientific study dealing with fact, and mere assumption or approximation resulting in unfounded inferences. The great value of the quantitative method, based on accurate measurements, is emphasised.

Education Among the Mormons is the heading of an important chapter in which detailed statistics are presented from the reports of United States Government Bureaus and official publications of states, counties and cities. From the concluding paragraph, giving an epitome of the comprehensive treatment, we take the following:

To sum up the evidence brought out in this discussion concerning the attitude of the Mormons toward education, it may be said that the State of Utah is one of the highest states in the United States in literacy, and the counties high in Mormons are considerably better in this regard than the others. Both the U. S. Bureau of Census and the U. S. Bureau of Education reports indicate that Utah is among the very highest states in the percentage of children attending school. Data from the Census Bureau show that the counties of Utah high in Mormons are above the average in percentage of children attending school and counties low in Mormons are below the average in this regard. In the average number of days the children attended school during the year 1920 the State of

Utah held second place among all states. Utah held sixth place in the proportion of children attending school beyond the elementary grades. The proportion of public money coming from state funds spent for educational purposes in Utah was the highest in the United States in 1919, and the percentage of the total income of Utah spent for education is high. However, because of the greater relative number of children, the expenditure per child of school age is not so great as that of several other states. The Ayers index numbers indicate Utah to rank among the best states in the nation in general efficiency of school systems.

Leadership Development Among the Mormons—Under this topic the proportion of Mormon to non-Mormon populations is shown in detail, by facts and figures. The chapter concludes in this wise:

As a summary of this chapter, it may be said that the Mormons have produced prominent men in nearly every line of endeavour. Utah exceeds all states, except those in the New England division, in proportion of men who have attained distinction as indicated by having their names in "Who's Who in America," and the Mormon part of the population has the highest percentage in this record. The leadership which has been evident in many civic and professional activities is developed in the Mormon Church, not only by the teachings of the Church, but also by the practice in leadership which is afforded by the many auxiliary organisations which are fostered by the Church.

The Mormons as Colonizers is a subject comprehensively treated with exactitude of detail. The success of the Church in promoting cooperation, and in subduing what would otherwise remain but desert wastes, is demonstrated, and quotations from earlier writers of recognised standing are incorporated. This chapter ends with the following summation:

The Mormon Church as an organisation has contributed largely of its means to assist new settlers in establishing enterprises for which the individuals did not have sufficient capital. This applied particularly to the construction of irrigation canals and other similar efforts. The pioneer settlers had their teams and could do a large amount of work but did not have the means with which to buy powder for blasting and other necessities that required cash. This need was frequently supplied by the Church and as a result projects that could not have succeeded under any other arrangement became highly successful and farms were developed in the midst of the desert. Manufacturing and other activities to promote home industry have always been encouraged by the Church and as a result its communities have been largely self-sustaining.

These are some of the elements that have contributed to the success of the Mormons as colonizers when others, who have been interested only in the speculative side of the project, have failed.

Attitude of the Mormons Towards Government—This division of the book includes the official declaration of the Church on the subject and presents a review of facts and official utterances leading to the conclusion:

In brief, it may be stated that the Mormons as a people strive to sus-

tain the laws of whatever government they are living under. Their belief that "he that keepeth the laws of God hath no need to break the laws of the land," is probably a vital influence in maintaining their excellent records for good citizenship.

Patriotism of the Mormons is treated on the basis of deeds, not wordy profession. The chapter tells of the service of Mormon units in the Mexican, Civil, and Spanish Wars, and in the latest and greatest conflict, the World War, and is thus concluded:

From the above discussion it is seen that the Mormons have willingly come to the aid of their country and sacrificed their lives for its welfare in every national crisis. They have liberally supported the Government by furnishing funds for war activities, and by conserving foodstuffs. The machinery of government has not been wilfully clogged by an undue number of Mormon adherents. If we accept the statement of former President Woodrow Wilson that "The real test of a community is not what it does under compulsion of law, but what it does of its own volition," then the Mormons must be adjudged patriotic because when they reached Utah, hardly before it became property of the United States, they raised the Stars and Stripes over the land and proclaimed their allegiance to our country.

Charity Work Among the Mormons is briefly but forcefully set forth, with clear demonstration of the value of providing means for earning rather than mere giving. The writers say: "During dull times the authorities have created work by taking commercial contracts, by opening up a new business, or by going forward with improvements which would otherwise wait till later."

Besides the above charitable work, the Mormons have an enviable position for their contributions to national and world relief movements. Utah has always ranked high in Red Cross drives. In 1923 she went well over her quota in the Japanese relief movement, in spite of the fact that she had just finished a drive for relief of local communities which had been devastated by floods. And later in the same year, when contributions were requested for the relief in Europe and the Near East, Utah was highly commended for the ease with which she furnished her quota.

Health of the Mormons is dealt with by an array of figures, tabular diagrams and charts, showing comparison between vital statistics of Mormon and other communities.

In conclusion it can be said that the death rate among the Mormons is considerably below the average of the United States. The rates of Minnesota and Washington are considerably lower than the State of Utah, but the Mormon records give a rate which is somewhat below even the rural parts of these states. With the exception of those causes which involve large proportions of persons at the younger ages where Utah would naturally be high because of the large proportion of children, Utah stands well in the top ranks of states with low death rates from preventable causes. The low death rates for tuberculosis, cancer of

the buccal cavity, kidney diseases, and perhaps other causes, seem to indicate that the freedom from stimulants, drugs, and excesses of other kinds among the Latter-day Saints is having a beneficial effect upon their health.

Mormon Women as Mothers is the caption of a chapter teeming with statistics and charts, and is thus epitomised:

In summing up the facts presented in this section concerning Mormon women as mothers, it can be said that they do not shirk their duty of bringing children into the world. No Registration state in the United States exceeds Utah in births per 1000 population, and only one state in births per 100 married women between the ages 15 and 44. The counties highest in Mormons and the records of the Mormon Church both indicate that it is the members of that Church which cause the birth rate in Utah to be high.

The Mormon women have proportionately fewer deaths among the children which they bear than is the case among other large bodies of peoples in the United States. While four states show a slightly better record than Utah in this respect, the Mormon sections of Utah have a distinctly smaller proportion of deaths of infants than other portions, and records of the Mormon Church show rates lower than any state in the Registration area. Therefore it can be said that the Mormon women are not only willing to give birth to large families, but they are anxious to have the children live and they have the intelligence to care for them properly.

Marriage and Divorce Among the Mormons—The chapter so headed demonstrates the importance and sanctity of honourable marriage and the unfortunate condition indicated by divorce. Abundant data are presented; and stress is laid upon the good effect of "temple marriages" wherein the contracting parties plight their vows "for time and all eternity" instead of "until death doth us part."

To sum up the evidence concerning marriage and divorce among the Mormons, it may be said that while the State of Utah, of which about 62 per cent are Mormons, does not rank exceptionally high in marriage rate, and is higher than the average state in divorce rate, the Mormon part of the population tends to have a higher marriage and a considerably lower divorce rate than the non-Mormon part. The Mormon Church records indicate that the Latter-day Saints have a marriage rate exceeded by very few other sections in the United States, and a divorce rate which is lower than all but four states. The divorces from temple marriages are fewer in proportion to the marriages than perhaps any other large group of people in the United States. The Mormon Church does not attempt to keep divorce down by forbidding it as does the Catholic Church, but it endeavours to impress on its members the sacredness of the marriage contract, and it does what it can to have its members so live that it will not be necessary for the husband or wife to secure a divorce. Divorce in itself is not considered to be so much the evil as the cause that leads up to the divorce.

As to *Chastity Among the Mormons*, to which an entire chapter is devoted, the following excerpt is taken from the last paragraph:

From the above discussion it is seen that as reflected in the number of illegal children, the divorces for adultery, the penitentiary convictions for sex crimes, and the number of young men with venereal diseases, the moral condition of the people of Utah is of a high standard.

A Study of Insanity Among the Mormons is presented with statistical information and is brought to a close with this comment:

The fact that Mormon philosophy is a philosophy of hope even in death, and that the people are not usually given to excesses, but go about their business in an every-day conservative sort of way may help to account for the relatively low insanity rate among them; or this condition may be due largely to favourable hereditary conditions. Be this as it may, it is an interesting fact that this people which is sometimes spoken of in derisive terms has a high rating in sanity. This is an important indicator of the general social balance of the people.

The Relation of the Mormons to Crime—In the early part of this, the concluding, chapter, a query is raised concerning the Mormons: "Are they as a class law-abiding citizens as affirmed by many observers, or do they disregard civil righteousness as some would have us think?" A great array of authenticated facts is succeeded by the following:

As a summary of this chapter, it may be said that Utah ranks among the best states in the Union in its statistics of crimes which call for penitentiary confinement. An analysis of the penitentiary statistics of Utah by counties for a period of twenty-five years indicates that the counties with over 90 per cent Mormons have a rate of convictions only about half that of the state as a whole, and when considered in groups of counties, the rate of convictions increases regularly with the decrease in proportion of Mormons. In a study of the religious inclinations of Utah convicts, it was found that the Mormons furnished criminals at a rate of only 13 per 100,000 population as compared with 34 for the state as a whole. Figures from Idaho substantiate those from Utah. Utah is one of the 6 states in the United States which had no lynching between 1885 and 1920. No reliable data have been found which in any way indicate that the Mormons do not rank high in freedom from crime.

As the foregoing shows the work is no doctrinal treatise; the authors are frank and free in thus stating their purpose: "No special consideration has been given to the theological teachings of the Church; we have been concerned with the pragmatic test showing its results and accomplishments."

"The Fruits of Mormonism" is the product of able scientists working in accordance with recognised scientific methods, to which bias and prejudice are at once foreign and hostile. The title of the book is challenging; its contents are decisive.—J. E. T.

THE TYRANNY OF THINGS

TYRANNICAL IS THE RULE OF THINGS; their government, severe! Men cower beneath their autocratic power. Imbued with the desire to possess, men fight their way to unexpected servility and become enslaved to the object of their quest. Those of low degree seek always to improve their station while the more fortunate strive to maintain their advanced position. The number of Things possessed is a criterion by which men are judged; hence they seek vast possessions to better their social standing and spend their lives in an effort to retain them when once acquired. The housewife adorns her home with ornaments and ever after slaves her life away to keep them polished and clean. Happiness does not follow. That comes only from voluntary service. The life is vain whose sole aim is acquisition; its inevitable destiny is subjection to the tyranny of Things—the state of the unhappy "successes" of the world.

Material wealth is oftimes of great benefit to men and the means of doing much good. To righteously seek it is but to be industrious. Only the foolish and the indolent will not strive for the good things of the world. The desire for Things loses its excellence only when, to the exclusion of all other virtues, it satiates a man with the lust for wealth, and crowns itself the king of his ambitions. Better far for a man to be poor yet charitable, poverty-stricken yet considerate, than to possess millions of money but slave beneath the despotic rule of Things. The lot of the former is temporary hardship, that of the latter, life-long servitude.

To emphasise the need of industry the Lord has said in this dispensation: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." But Christ also said to His disciples in the meridian of time: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Seek moral excellence "and great shall be your blessing yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof."

We may all justly aspire to comfortable surroundings, may righteously strive for material wealth; but as we realise these hopes do we still maintain the mastery, or are we slowly being clutched by the fingers of pride and crushed beneath the tyranny of Things?—JUNIUS S. ROMNEY.

THE FUTURE is lighted for us with the radiant colours of hope.

WHERE IS RELIGION TO-DAY?

Elder Henry D. Bradford
Of the Liverpool Office

What is the matter with the Church? Are its teachings keeping abreast of the strides of the times? Has our religion of to-day any similarity with that of yesterday? These and other related questions seem to be troubling the various sects of to-day. For, so states Sir Arthur Alibutt, "Comparing the religions teaching I used to hear when young with that I hear to-day, it seems hardly possible that both could be put forth by the same church." That this "change is largely due to an alteration in the relation of religion to science" is given as explanation for the whole matter. No one seems to realise the conditions more keenly than do the churches themselves. Their ministers are preaching to ever smaller congregations, their meeting-places are hardly paying their way, and people are remaining at home simply because the church holds no attraction for them; and thus a feeling of indifference prevails throughout. "That to some the services and general attitude of the church seem remote from the ordinary affairs of life, and in some sense unreal" is the statement of religious divines of the day. Spiritual thought within the family unit seems no more to hold a prominent place, so that the church is of only minor consideration within the home. And all this for what cause? Is it not a sign of the time?

Yet this condition should not, and would not have existed had men kept the gospel truths pure and clean as Christ originally proclaimed them. Men have not been satisfied, but have taken the doctrines of simplicity and interwoven them with their own observations, until enough of the truths have been lost to place man in the inharmonious position he finds his religious and scientific self at present. Statements are being made by the clergy that difficulties on the more fundamental problems are deterring many of the thinking men from considering ordination into their ranks. And in remedying, they advocate that statements should be made by the church in explanation of its attitude towards our modern thought and discovery. So great is becoming the shortage within their ranks that a campaign of recruiting in the public schools and universities is to be advocated. "That recruiting now should be necessary [says a report] seems to show that we are not giving to the world the impression of a church which is filled with the spirit of Christ."

How different are the conditions within the ranks of our own organisation! Never before in the history of the Church has such a call for missionaries been proclaimed amongst the people. And with what result? Young and old alike are giving up their personal activities to accept the work of the ministry, and are going forth

into the world with the love of their God and their fellow men engraven on their hearts. May not their motives be found in these thoughts of the great naturalist, Aldys: that "in leaving this world I do so with the prayer and hope that some day it will appreciate the priceless legacy bequeathed to it by Jesus, and thus be led to that perfect system He offered, whose basis is love and faith, whose keynote is entire abandonment of self-interest, and whose object is the establishment upon earth of the highest ideal of social organisation—the Kingdom of God!"

And that their motives be realised is the cherished hope of every Latter-day Saint.

FROM THE MISSION FIELD

Appointment—Elder LeRoy E. Peterson has been appointed President of the Bristol Conference.

Release—Elder Ianthus L. Richards who has laboured in the Ulster and Nottingham Conferences as Traveling Elder and in the Bristol Conference as Conference President has been honourably released to return to his home.

Departures—Presidents Wendell R. Anderson and Ralph C. Jones sailed from Liverpool for their homes on December 4th per s.s. *Montclare*; they were joined, on December 5th, at Glasgow, by Elder Claudius D. Wheeler; all have been honourably released from their labours in the British Mission.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Thursday, December 3rd, per s.s. *Montnairn*, and have been thus assigned:

For the Swiss-German Mission—Soren Neve Fox, Salt Lake City, Utah; Louis Raine Curtis, Salt Lake City, Utah; Herschel Vivian Garff, Salt Lake City, Utah; Reed Karl Kohler, Midway, Utah; Vernon Huber Probst, Midway, Utah; Albert Carl Slaughter, Hinckley, Utah; David C. Spencer, Salt Lake City, Utah; Roland George Warr, Salt Lake City, Utah.

For the German-Austrian Mission—James William Quayle, Jr., Logan, Utah.

For the Netherlands Mission—William Fidkin Ashton, Salt Lake City, Utah; George Vernon Ricks, Parker, Idaho; David Grafton Thomas, Salt Lake City, Utah.

For the French Mission—Gordon Nicholson Cope, Salt Lake City, Utah; Samuel Hensley Cortez, Ogden, Utah; Easton Clawson Wooley, Salt Lake City, Utah.

Doings in the Conferences: *Birmingham*—A social was held at

the home of Henry W. Dixon, Sr., of the Sparkbrook Branch, on November 18th, in honour of his son, Ernest F. Dixon, who left for America November 21st. A conference union meeting was held at Handsworth, Birmingham, on November 21st, at which special instructions were given by the Mission officers who had come from Liverpool to attend the Fall Conference of the district.

Hull—A bazaar was held in the Hull Branch on November 21st. On Sunday School Day, November 22nd, an interesting program was given in the Hull Branch on "The Value of Performing Deeds whose Benefits will last throughout Eternity." At a meeting of the Missionary Elders of the Conference, in Hull on November 26th, plans were discussed for obtaining a wider distribution of the Book of Mormon.

Liverpool—Conference was held in the Liverpool Branch on November 22nd; "Service" was the theme of the program in the morning session; the speakers were President Rulon W. Openshaw and Elders Henry D. Bradford, Adrain V. Toolson, Virgil M. Groo, Ernest C. Moore and Elwood G. Meadows. A meeting of the Missionary Elders was held at Blackburn on November 28th; the importance of cottage meetings was stressed as a means of spreading the Gospel message.

Manchester—The Hanley Branch met in conference on November 22nd; "The Life of Joseph Smith" was the theme of the program in the Sunday School session; President Alvarus H. Parry and Elder C. Leland Davey were the speakers. "The First Article of Faith" was the subject treated in the first session of the branch conference held in Manchester on November 29th; the speakers were President Alvarus H. Parry and Elders V. Holmgren Tanner, Robert E. Harvey and James K. Knudson. Socials were held in the Rochdale Branch on November 28th and in the Hyde Branch on December 1st.

Sheffield—A farewell social was held in the Askern Branch on November 21st in honour of Elder J. Leland Behunin, honourably released, and Brother Horace Jones who is emigrating to America. A meeting of the Missionary Elders of the conference was held in Sheffield on November 26th.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN